

AMAA NEWS

THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
140 FOREST AVENUE, PARAMUS, NEW JERSEY 07652

Editor Dr. G. H. Chopourian

VOLUME X NO. 3

NOVEMBER, 1976

This publication combines the former "A.M.A.A. Newsletter" and the "Armenian/American Outlook"



Rockwell Kent On Armenia

The famous American painter, Rockwell Kent, writes: "If I were to be asked where, on our planet, one would see the greatest number of miracles, I would name Armenia first. Reluctantly you are surprised, that in this small corner of the world it is possible to meet such monuments and such people, who could become the jewel and pride of the entire world. Thrice hail to you Armenian soil, the cradle of talents, the cradle of miracles."

AN OPEN LETTER TO NEWCOMERS

Dear Newcomer:

Welcome to the United States, land of liberty and mother of opportunity! Our communities greet you and *extend a warm hand of fellowship*. You have come to us from many parts of the world, each one for a particular reason. The *tragedies of Lebanon* is one such cause. Some of you have returned from Soviet Armenia after a residence of over a quarter century there—that is, you were “repatriated to Soviet Armenia” and “re-repatriated” to the U.S. There are others who come from other Soviet-dominated countries as well as Middle-Eastern lands.

You have your problems, of course.

You have before you the challenge to make adjustments to your new environment. These adjustments are numerous and encompass learning the ways of your neighbors, the traditions by which Americans live, social and economic and moral customs, transportation systems, schools and the English language. Some of you, who grew under strict communist regimes, in which personal freedoms were curtailed, will find it difficult to understand the relationship between freedom and responsibility as practised in the United States. Of course there are Americans who exploit freedom and act irresponsibly, but by and large the majority of Americans believe that freedom must be tempered with legislation and law. Some others will discover that Middle Eastern business techniques and attitudes will backfire as natives will not tolerate aggressive practices. Reactions of this and other kinds will create counter-reaction in you.

You will have to learn to make adjustments to your own counter-reactions, reminding yourself that in all probability you will conduct yourself like them in the not too distant future. To what other situations will you need to adjust yourself?

1. Most probably you will not find Armenian-Americans as strongly patriotic about Armenian matters as you are, and will be critical of them.

2. It is also possible that your own image of Armenians in the U.S. was much more favorable; you might find a larger number of Armenians are in the lower middle class than you realized; and you may be tempted to carry a chip on your shoulder.

3. You might also be asked humiliating questions of various kinds which will upset you for the inadequate image natives have of newcomers.

To these, too, you will need to adjust if you want your life to be one of good fellowship, friendship and happiness.

The native Armenians have their own problems.

They came to this country and worked, not only hard, but at very humiliating jobs in order to raise their economic and social status. There was a time when in some parts of this country an Armenian was not accepted to be a witness at court, was excluded from certain organizations and clubs, was considered to be a third class citizen. By hard labor, by strong ambition, by purposeful cooperation Armenians achieved an enviable standard and made a name for themselves as hard-working, honest, industrious, intelligent and wholesomely ambitious people. Armenian-Americans pride themselves in the fact that they occupy no less than second place among other minorities relative to the cleanest criminal records. As a result, they react strongly if newcomers disrupt in any way the social, moral, ethical and intellectual standards they have achieved. They consider themselves no less Armenian than anybody else and they do not wish newcomers to interpret their refusal to behave in a chauvinistic way as unpatriotic behavior.

Their problem, therefore, is their rejection of the newcomers' attitudes and their severe criticisms.

What is the answer? What solution can we find?

On the part of the newcomer, there needs to be an understanding of the Ar-

SEQUEL TO: SPACESHIP EARTH, THIS IS MISSION CONTROL...

By K.J. TOURYAN*

In the analogy that we drew between spaceship Earth and the Apollo vehicle in our previous article, we identified disturbing differences that have made the Apollo mission an unparalleled success, but have led spaceship earth to the brink of disaster. We identified five crises that are threatening to destroy planet Earth. These crises are: explosive growth of the crew on planet Earth with impending widespread starvation, exponentially increasing energy demand, pollution of the biosphere, the nuclear arms race, and a breakdown in communication between the crew of spaceship Earth and the Celestial Mission Control.

The communication crisis was considered to be the most fundamental of all crises because it lay at the root of all of them. The energy/environment crises represents man's alienation from nature; unequal distribution of wealth, wars and nuclear arms represent man's alienation from man, and man's rejection of the Creator, at Mission Control, leads to alienation from self which manifests itself in anxiety and despair. The author Stephen Crane (2) has captured the plight of modern man as he faces the universe. He quotes a man saying to the universe: “Sir, I exist.” “However,” replies the universe, “The fact has not created in me a sense of obligation.”

*This Sequel is being published pursuant to a request by Mr. Diran Emuryan of Yeadon, Penna.

References

1. The New York Times, July 21, 1969
2. J.W. Sire, “The Universe Next Door,” IV Press, 1976, p. 14.
3. Psalm 8
4. Ezek 11:18,19
5. Isaiah 55:1
6. John 7:37
7. Matt 24:29-32
8. Titus 2:11-13
9. Isaiah 2:4 and 11:6-10

menian-American citizen and his hopes and aspirations. They were among the early settlers in America and as immigrants did everything possible to preserve their culture and to adjust to American ways. They went to school, learned trades, engaged in commerce, built churches and schools, formed associations, published papers and created today's rather dynamic Armenian-American community. This is a remarkable achievement. They want to preserve this record and want your cooperation.

On the part of the Armenian-American citizen, there needs to be understanding of the needs of the newcomer and empathy for the newcomer's reactions. One of the important educational principles is that a person behaves in the way he has learnt to live. The newcomer has lived, worked, and engaged in commerce and activities in his own environment and has felt he was contributing to Armenian life intensely. Out here, in the U.S., he is homesick. The orange will not be as tasty, here as in his own town, the olive will not be as tangy, the fig will not be as sweet, the pomegranate will not be as acid-flavored, the cucumber as crisp and friendly ship not as warm. The newcomer will not only need our sympathy, empathy and friendship, but our *objective understanding* of the needs of his spirit and of his *entire being*.

Together, let us keep up the Armenian spirit; even more, the Christian-Armenian spirit. Let us hold unto the good record we have established. Let us together aspire towards higher achievements in business, industry, the professions but even more so in conduct. Together let us build and raise the Armenian-American community to a *Number One* status among the minority groups in the United States. In a multi-cultural, multi-sectarian, pluralistic setting, with our culture, religion, and glorious past, let us prove to our neighbors in this world that we are a unique nation among the civilized nations of the world.

The Scriptures qualify the life of Christians as a concerned, loving and caring community as follows:

“But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light.” 1 Peter 2:9.

The American-Armenian community is happy to have you here and willing to help in every way possible. It is only by unified efforts that we can achieve our goals. Come to us if you need guidance. Keeping our own standards high, it is important to accept American standards, benefit from the vast possibilities that the United States offers to us without misusing them. Speak Armenian, but learn how to speak English too. Fluency of language is important for best communication.

We are a royal and dedicated nation. Let us be a source of courage, hope and inspiration to the entire U.S. communities by means of self-elevating and edifying conduct. Let us demonstrate love and concern for fellow Armenians and, to repeat, LET US BE NUMBER ONE IN THE MINORITY GROUPS OF THE UNITED STATES.

G.H. Chopourian, Editor

How vastly different this is from what the ancient psalmist saw as he surveyed the heavens, looked up to God, and wrote: “...when I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established, what is man that thou shouldst remember him, and the son of man, that thou shouldst care for him?”(3)

What an infinite contrast! Not only is there a Mind behind the vast universe that “remembers” but the remarkable proclamation is that there is a “Heart”

behind the universe that “cares”... and the evidence: the soft landing that shook planet Earth 2000 years ago! Mission Control has declared man *significant* and offered the ultimate sacrifice to bridge the cosmic gap generated by the rebellious Earth crew. Specifically, Celestial Mission Control, offers Jesus Christ as:

1. The Word—to communicate truth and love to its crew of spaceship earth.
2. The Bread of Life—to fulfill man's deep spiritual hunger.

3. The Light of the World—to dispel spiritual darkness and supply the needed energy against the forces of evil.

4. The Peacemaker—peace with God, peace with self, and peace with fellow men.

In short, the cure offered by God to the crisis-laden spaceship earth is radical. It literally goes to the root of the problem: man's heart. Through prophet Ezekiel God says: “I will give them a single heart and I will put a new spirit in them; I will remove the heart of stone from their bodies and give them a heart of flesh instead.”(4)

Who can prevail or appeal to said “Celestial Mission Control”? The great Hebrew prophet Isaiah proclaims, “Ho! Everyone who thirsts, come to the waters; and you who have no money come, but and eat... without money and without cost”(5); a prophecy that was fulfilled during the soft landing when Jesus Christ 2000 years ago, in a tiny corner of the mighty Roman Empire cried out, “If any man is thirsty, let him come to me! Let the man come and drink who believes in me”!

The same Visitor from Celestial Mission Control offered not only a radical-personal change, he also freely spoke of a universal change which is to come, following some clearly delineated signs. For example, the first four crises are predicted in Revelation 6:1-9. The universal change will be initiated, this time by a hard landing, visible to all of mankind on spaceship Earth. The outcome is predicted to be disastrous for some and glorious for others.(7) In fact, for those who have put their trust in Jesus Christ and have personally experienced this radical change in their lives, the future is a happy one indeed: “the grace of God has dawned upon the world with healing for all mankind; and by it we are to renounce godless ways... And to live a life of temperance, honesty and godliness in the present age, looking forward to the happy fulfillment of our hope when the splendor of our great God and Saviour Christ Jesus will appear.”(8)

It is only then that the great prophecy will be fulfilled: “...they shall beat their swords into mattocks and their spears into pruning-knives... they shall not hurt or destroy... for the earth will be filled with the knowledge of the Lord.”(9)

HAIGAZIAN COLLEGE STANDS FAITHFUL TO ITS COMMITMENTS TO HIGHER EDUCATION

In the last few months editorials in a few prominent Armenian newspapers over the world have been disseminating erroneous information about the continuation of the work of the College in Beirut. Without ascertaining the facts properly, these editorials claim that all the professors have been dismissed and bemoan the tragic consequences of closing the College. A positive feature arising out of the editorials, hopefully as a result of conscious evaluation by the editors, is their acceptance that the College is an important contributor to the cultural and educational life of Armenians in Lebanon. (Parenthetically, it would be prudent on their part as well as on the part of all the other Lebanese Armenian nationals to provide financial support for the institution if the College is as crucial for the preservation of Armenian culture and life for Armenians in Lebanon as it is rightly claimed.)



The Rev. Hovhannes Aharonian

Let us correct the record. In the first place, no blanket dismissal of professors was made. In the second place, there was no policy of closing the college, except for a temporary period to evaluate the situation. In the third place, the AMAA, the founder of the College, has a plan for the College in pursuance to the recommendation of the Haigazian College Trustees. The AMAA has authorized the employment of a faculty and staff of 15 persons to stand by, even if the civil war circumstances would not permit the functioning of the school, to commence work at the College when and if possible, for the 1976-1977 academic year.

As a matter of fact, registration of students was commenced as of October 12th. A budget of \$100,000 for the limited staff has been guaranteed for a reduced program of the College. It is our hope that Armenians everywhere

By John Keyishian*



From left: Rev. Dr. and Mrs. John J. Markarian, Dr. and Mrs. Mihran Agabian, Dr. and Mrs. Rendel Levonian. Dr. Markarian is the President of Haigazian College; Dr. Levonian, Chairman of H.C. Board of Trustees; Dr. Agabian, former member of H.C. Trustees.

will be thinking and praying about their role in helping provide for the important work of this institution.

During the Summer months, two of our distinguished leaders from the Middle East were with us in the U.S. Both the Rev. Dr. John J. Markarian, President of Haigazian College and the Rev. Hovhannes P. Aharonian, President of the Near East School of Theology and Chairman of the H.C. Board of Managers had opportunity for fellowship and work. The Haigazian College Trustees and the Board of Directors of AMAA both conferred with these leaders, both of whom intend to return to Beirut with the intention of providing leadership to the schools they represent. Dr. Markarian and his wife left for Germany on October 14th, where they will wait for an opportune time to return, while Rev. and Mrs. Aharonian left for Beirut on October 30, 1976. Students both at Haigazian College and the Near East School of Theology will need scholarship provisions. We covet your prayers on behalf of the students in need and the institutions in which they will be trained.

In the past twenty-one normal and partly-abnormal years, the Armenian Missionary Association of America was able to sustain Haigazian College to the best of its ability mostly from its own resources. But, with the recent political disturbances in Lebanon, the needs of Haigazian College grew so heavy as to be too lopsided for the Association to be able to sustain the

same quality education in the immediate future.

The College appears to be in need of \$350,000 without delay (1) for a limited faculty and staff of 15, (2) for payment of indemnities to several teachers who have left, (3) for back salaries and (4) for deficits and overdrafts.

The AMAA, with the Trustees, are engaging in a small campaign by letter and word of mouth to raise the \$350,000. We shall need help immediately if we hope to keep the school going.

With its Armenian national and international posture, the College has gained the respect and admiration of the people of Lebanon. In fact, Haigazian College graduates have appeared in places of influence like the Arab U.N. Delegations whose members have words of commendation for Armenians as a result.

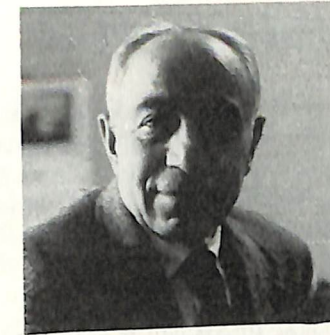
Dr. Vahe Oshagan, the immediate past head of the Department of Armenology, who is now teaching at the University of Pennsylvania, gave several reasons for the success of Haigazian College in a lecture in Washington D.C. in May of 1976. He listed the following reasons:

1. The Haigazian College has a particular "personality," complex and unique in many ways.
2. Haigazian College is a church-related institution engaged in the preparation of teachers and ministers in addition to the training of professionals.

3. Haigazian College participates fully in the life and culture of the Lebanese and the Arab world.
4. Haigazian College functions according to the American Educational system and consequently contributes to the promotion of certain scientific and pragmatic approaches to education and knowledge that is relatively new in the Arab world.

To quote part of Dr. Oshagan's conclusion:

"Haigazian College occupies an honorable position among the educational institutions of the Middle East and constitutes a source of pride for Armenians all over the world. But what of the immediate future and the distant future? I think one can hazard that in the actual unstable circumstances prevailing in Lebanon, Haigazian College's position and character do give rise to a certain optimism. Of the six Universities in Beirut, Haigazian is



Mr. John Keyishian

the smallest and it may well be that small institutions can weather violent storms better than bigger ones, provided they adapt quickly to changing times yet hold fast to their basic principles. A combination of Armenian-Christian-Lebanese character is perhaps the best guarantee for the future of a Liberal Arts College in a Middle East cosmopolitan society. The reconstruction of Lebanon, economically as well as morally, may still depend on Armenian skill and

energies, and one way of assuring an Armenian presence in Lebanon is by maintaining the spiritual and social vocation of Haigazian College. Right now, in the heat of the conflict, we should stand by this valiant College in its hour of need and give what moral and material help we can. To support Haigazian College is a national, Christian and humanitarian duty." The Armenian Missionary Association and its affiliates, along with its constituency, have done a yeoman's job in sustaining the school for twenty-one years. With its future now at stake, we would plead with all benevolent Armenians to provide substantial financial encouragement.

* Mr. John Keyishian is Chairman of Haigazian College's Eastern Committee and has a record of passionate interest in Haigazian College, working faithfully for its well-being and continued success.

Editor

The Inspirational Corner

STAND STILL

"FEAR NOT, STAND STILL AND SEE THE SALVATION OF THE LORD."

Exodus 14:13

Moses spoke these words to the Israelites when they saw the Egyptians pursuing them. The people cried out, "What have you done to us? Didn't we tell you in Egypt to let us alone? It would have been better to serve the Egyptians than to die in the wilderness."

There was no doubt that the danger was real; if the Egyptians overtook them they would kill Moses, for it was he who was the leader and had taken them out of slavery. The people were not anywhere in as much danger as Moses. Yet Moses tells them, "Fear not, stand still and see how God is going to save us."

These words were God's command to believers in extraordinary difficulties—can't retreat, can't go forward.

God's word to Moses is "Stand still". So Moses listened to God instead of the voices demanding rash action. "Do something, don't stand still" was the mood. They even dared to march into the sea and expect a miracle.

"Stand still" is the position of the upright man ready for action and patiently awaiting the directing voice. We know it was not long before God said to Moses to tell the people of Israel: "Go Forward."

When our choices are determined by our faith in God we are spared panic and hopelessness.

Mrs. William Payne

I RELAX AND LET GO

I relax and let go and trust in God, and all feelings of tension, stress, or strain drop away. I feel the burdens of care and anxiety slipping from my shoulders. I have faith

in God to do His perfect work in all that concerns me. I realize that with God all things are possible.

As I rest in the stillness of prayer, peace floods my entire being. New strength and power well up from the inner depths of my being. I feel my oneness with the loving Father. In this oneness I am renewed and restored in mind, soul, and body.

I am now able to go about the activities of everyday living, trusting in God as my help in every need. For the assurance of God's presence and help with me always, I am eternally grateful.

Trust in the Lord for ever,
for the Lord God
is an everlasting rock.

Isaiah 26:4

- from Pilgrim Progress,
Pilgrim Armenian Congregational Church

PLAYING "GOOD-DEED" TAG

A businessman, who had loaned some money before his sudden death to a poor but honest and clean-living artist who could never repay him, had the following in an unfinished letter: "You have asked me to do a good deed, to help you, and I will. In return, I ask you to prove your gratitude by keeping alive my good deed. Pledge me, *you will not let it die!* When the other fellow needs help, think of this day and help him if you can. So will my good deed continue to live in yours. And if you bind him to help others too, and he binds them, and so on, then, if they keep their pledge, neither my good deed, nor yours, nor his, nor theirs will ever die."

What a magnificent attitude!

- adapted from the Belmont Church Newsletter

OUR AUSTRALIA MISSION

WORD has come from the Reverend Hovhannes Kevrekian, pastor of the Armenian Evangelical Congregational Church of Sydney, Australia that church life is picking up. Those Armenian Evangelical "refugees" celebrated the One Hundred Thirtieth Anniversary of the Armenian Evangelical Movement on September 5 with over 100 persons in attendance to which activity the Congregational Union of New South Wales brought its participation. The occasion was an excellent opportunity for Armenians and Australians to come to know each other in a deeper way. The Pastor reports as follows:

"The Armenian Evangelical Congregational Church, with 67 members, is a new church, most of the members having immigrated in the last six years. But, it is a healthy church. It has plans and programs to improve and enlarge the church body."

VISITATION PROGRAM

Among the plans is a strong visitation program. The minister, accompanied by the deacons, have scheduled to make visitations to every family in the AECC Community, especially to those on the fringe of the community. Besides those visits, the minister meets with the youth personally with a view to interest them in the life of the church and in membership in the church.

BIBLE STUDY

Regular Wednesday evening Bible study has become a blessing for many of the members who study the Word at some depth, with time for questions, discussion and personal prayers.

SUNDAY SCHOOL

Sunday School with a current attendance of 20 is encouraging, with promising prospects for growth. The AECC has a well-qualified S.S. teacher who has studied Christian Education at the Near East School of Theology. She has a good background of the Bible and knows how to guide children.

CHRISTIAN ENDEAVOR

There is a good Christian Endeavor Youth Group whose membership is growing fast. The group, numbering 20 at the present, meets regularly following the Sunday morning worship service. It is a growing group and the

members are enthused and very excited over the prospects. The Pastor himself is optimistic, believing that the C.E. will become a strong group and work for Christ and the Church.

MISSION AND EVANGELISM

The AECC in Sydney is active participant in giving for mission and evangelism. The small congregation has already raised the sum of \$A417 (equivalent to about 625 U.S. dollars) for the suffering Armenian Evangelicals in Lebanon. Even their small financial aid will help our brothers and sisters in Christ to meet some of their basic needs like food, blood and medicine. They also support them in their prayers and by their individual gifts.

THE CHURCH OFFICERS

At the Annual Church meeting the following Joint Committee members were elected:

George Aposhian, Chairman
Levon Levonian, Secretary
Sarkis Aroyan, Treasurer
Apraham Aroyan, Asst. Treas.
Stepan Stepanian, Deacon
Garabed Soghomonian, Deacon
Araksy Ishkhanian
Haroutiun Kalayan
Hovhannes Bedirian

WOMEN'S AUXILIARY

The small Women's Auxiliary, with a large willingness to serve, consists of only seven members at the present but they meet regularly once a month.



The growing Church of Sydney, Australia

FINANCIAL ASSISTANCE NEEDED

It is true that the members of the congregation of the AECC of Sydney, with difficulties of adjustments to be

AMAA'S IRAN MISSION SPRING RETREAT

Arpine Aghabegian reports that on the 21st of May, a Spring Retreat was held at Baghbesharat for their four different groups from Tehran, Narmak and Mejdideh, with an attendance of 95 members. The Bible study for the day was on the 'Transfiguration of Jesus



Group picture of DVBS children at Narmak

Christ' (Matt. 17:1-8). The retreat turned out to be a wonderful experience for them to feel the presence of Jesus Christ in a similar sense as Peter, James and John felt on hearing the prophecies of Moses and Elijah.

made, jobs to be fitted into and a living to be made cannot put the church on a sound financial basis but that situation will change soon, specially when the congregation becomes securer and the "Refugee Mentality" is dissipated. There is great enthusiasm and vitality among the small membership, ingredients that can spell success.

APPRECIATION

The AECC has extended thanks to the Congregational Union of New South Wales and the Armenian Missionary Association of America for their generous financial aid to the AECC. The Congregation is grateful for the interest and concern shown in their well-being and covet our continued prayers and assistance for the growth of the spiritual, social and financial life of the church.

THE CHALLENGE

With the support of all of us, God's work in Sydney will and can be done more effectively among Armenians in that far-flung but free and hospitable country. Remember the Armenian Evangelical Congregational Church of Sydney in your prayers.

In May, the leadership was busy preparing the Daily Vacation Bible School program. There appears to be a growing interest among the children and young people to attend these religious activities and an acceptance of the programs by the parents who note improvement in the conduct of their children.

GOHAR MESROBIAN SCHOOL COMMENCEMENT

During the first two weeks of June the students were busy with final examinations among which were examinations in religion courses. The children showed great eagerness during the year to learn the truths of the Scriptures and considered religion to be an important subject to study.



Tehran Youth group

On the 20th of June, 1976 Gohar Mesrobian School held its commencement exercises in the school yard with 500 in attendance. The students presented a program of hymns, songs, poems, folk dances and gymnastics.

DAILY VACATION BIBLE SCHOOL

In June a Daily Vacation Bible School was held at Gohar Mesrobian School with twenty six students attending. The program included Bible lessons, hymns, Psalms, prayers, games and handicraft, all of which were greatly appreciated and enjoyed by the students.

Similar programs were organized at Majidieh and Narmak in July.

Please do not spare your ardent prayers for our mission in Iran.

YEAR-END GIVING

Of the estimated 27 billion dollars given to charitable, philanthropic and religious organizations last year the greater portion were dispensed towards the end of the year. This is because at the end of the year a person or corporation knows what was spent, what was earned, and what can be afforded as a thoughtful gift at the most generous time of all—Christmas.

Of course, there is a second good reason. Year-end is inventory-taking time and tax payers are entitled to take advantage of the generous tax saving provisions our benevolent government has made in its tax laws. Our recommendation is that no one should give for the purpose of tax deduction, but there is no reason why one should refuse to take advantage of the tax benefits. Our government has intended that the privileges created be used and because of them to give more charitably. There are many ways of year-end giving, six of which we would like to list:

1. *Cash.* The most popular form of giving is writing and mailing a check. A person can give up to 50% if his adjusted gross income and deduct it on his Federal Income Tax return. If you are in the upper brackets of taxation, you lead the government to support your charitable cause by a larger amount than your gift.

2. *Memorial Gifts.* In loving memory of a member of the immediate family some families provide memorials to their favorite non-profit charity. The AMAA has established the Vartanantz & Martyrs Memorial Endowment Fund into which fund many have contributed in remembrance of their loved ones. In 1½ years, this special fund, the income from which will be used for emergency needs, has amounted to \$12,848.00. Remember, a memorial gift lives on in service to other people.

3. *Securities (Stocks).* The advantage in giving securities lies in the tax benefits it gives. Those securities which have increased in value, if donated, enables one to deduct the fair market value as a charitable donation. For example: say you bought 200 shares of a corporation stock a year ago and

paid \$2000 and the current value is \$5000. When you donate the stock, you can deduct \$5000 on your federal income tax return and avoid the payment of capital gains tax on the \$3000 increase in the value of the stock. The conclusion is that, if you have appreciated securities, you may be giving more wisely if you give stocks rather than cash to satisfy your charitable instincts.

As a matter of fact, there are tax advantages also if one donates the capital gain instead of the full value of the stocks and it is equally advantageous to give securities whose market value has gone down. In the latter instance, instead of giving the securities at the market value, it would be more advantageous to sell the securities and give the value as a gift. The loss can be deductible as a capital loss deduction. For instance, if you bought securities for \$1,500 and the current value is only \$1,000, you can sell the securities and donate \$1,000 and deduct the *capital loss* of \$500 by declaring it on your federal tax return. Your gift comes closer to a \$1500 donation in that case.

4. *Life Insurance.* There are various ways of giving through Life Insurance. One can obtain Life Insurance and make the AMAA beneficiary, thus assuring a substantial gift to the charity of one's choice and deduct the premiums on one's federal income tax return. Also, one may replace a fully paid up policy and deduct its replacement value. One may, further, make a gift of one's dividends—which become tax deductible. Further information may be supplied on request.

5. *Real Estate.* December is a popular month for this type of gift. Many give their homes or land by a life estate contract. In this case, they retain the right to live on and use the property while at the same time getting the tax deduction now.

6. *Gifts in Kind.* Work of art, jewelry, antiques, coin collections are all considered gifts in kind and are federal tax deductible to the value of appraisals by a recognized appraiser.

All giving is edifying if it is done not for tax deduction purposes alone, but because one is concerned about others and the world around him. But, tax benefits were created by our benevolent government to be used. Why not take advantage of them?

THE EXECUTIVE DIRECTOR REPORTS

To complete the Executive Director's April-May, 1976 visit, as pledged in the September issue of the AMAA News, we provide his report on Iran. However, you will also read of a September visit to the Middle East, specifically to Cyprus, Athens and Amman at the latter of which places he had a conference with three of our leaders from Lebanon and two from Syria. In addition, two developments in the U.S. will be outlined.

TEHRAN, IRAN

The Executive Director's schedule in Iran was a daily 9:00 a.m. - 11:00 p.m. working period on all the 5 days he was there, chiefly because there was much work to be done.



Rev. and Mrs. Kachadourian, effective missionaries to Iran

Our readers should have some idea of the extent of the Armenian population and their services. The Armenian population is estimated at about 180,000 of which 75 percent reside in Tehran. The oldest Armenian settlement in Iran dates back to about 1600 A.D. and amazingly, Armenians have retained their language and culture in Iran up to today. There are 22 Armenian schools in Tehran, of which 19 are Junior High and 3 High Schools, with a student population of about 13,000. The benevolent Government of Tehran has now undertaken the tuition expenses of all students, salaries of teachers and the repairs of the school buildings without any claim to ownership of the buildings. This in itself indicates the graciousness of the Shah of Iran as well as the favor in which the minorities live under the benevolence of the King of Kings. Armenians find no human indignities but enjoy the confidence of the Iranian Government.

There are numerous centers in which Armenians live, but chief of these are Tehran and Isfahan.



Gohar Mesrobian School children in the yard

It was the wish of the AMAA to establish a chapter or branch of the AMAA in Iran. At a social evening to which many were invited, the Executive Director made an appeal for membership to an AMAA Chapter to be established in Iran. Inspired by the supportive appeal of the Rev. Nerses Khachadourian, a sufficient number of people signed membership cards and made donations, thus paving the way for the founding of a branch.

The Armenian Evangelical community has two schools, two church communities and three mission centers. The Gohar Mesrobian school in Tehran and the Anousherevan School in Isfahan provide a sound education with religious training through Bible classes in the curriculum and daily chapel services. The churches are in Tehran and Isfahan, with the Tehran Church being in the role of dynamic leadership. The latter has an adequate sanctuary, offices and a parsonage. Coupled with the school next door a beautiful helpful complex is operated efficiently. These



First place winning Girls' Volleyball team of Gohar Mesrobian

mission centers are in Narmek, Zarkesh and Majidieh in which areas Arpine Mahshagian Aghabegian conducts Christian youth programs. The Executive Director visited these three areas and observed the youth, spoke to them about the activities and spiritual endeavors of young Armenians in the United States and tried to arouse the interest of the young people in Tehran in the works of the Armenian Missionary Association, encouraging them at the same time to develop and grow in their spiritual life and Christian ideals, and to commit themselves to Christ and His Kingdom. He also visited the Gohar Mesrobian School where 191 Armenian students study under 18 faculty members and 2 supervisors. The Executive Director visited other prominent leaders such as His Grace Archbishop Ardag Manoogian, the editor of the daily Alik and other friends, and met with the church council and related personalities discussing business and community life matters.

The field in Iran is ripe for Christian Evangelism work. Given exciting leadership and financial encouragement undergirded with prayer, the future can be bright.

What do you think your share ought to be?

AMMAN, JORDAN

In Amman, the Executive Director received concrete information on the Armenian situation in Lebanon, on the status of schools and teachers and their condition, on the problem of immigration, postal service and communication, bank connections and transfers of money, the procedures used on the distribution of financial assistance we send, recruitment of leadership, legal child adoption, students' tuition sponsorships, new plans for the continuation of the schools, etc. He discovered that no Armenian had actually gone hungry and life in many places in the town of Beirut was going on, but always under the constant fear of stray bullets, damage and death. A large number of people had lost everything they had accumulated, over 1500 innocent Armenians had been killed but many Armenians had also developed ingenious ways of earning a living.



Lebanon and Syria representatives at Amman Meeting.

The Executive Director provided sufficient money, chiefly from the Stephen Philibosian Foundation sources, to enable the leaders to update all the salaries of the Elementary and High School teachers to six months. This was made possible because Child Education Sponsorship provisions were also used for this purpose. Our leaders have plans to coordinate the schools. Their plan visualizes reducing the centers for schools by three buildings, establishing the level of education in all the schools to grades 1 through 8, and to have one High School from grades 9 through 11.

The Executive Director discovered that the announced huge numbers of Armenian refugees in Cyprus and Greece are highly exaggerated. There are three categories of Armenian Lebanese in Cyprus and Greece, namely:

- Those who have come to Cyprus or Greece as employees of companies which have moved out of Lebanon into Cyprus or Greece;
- Those who have come to Cyprus or Greece to find some means of temporary employment, even if illegal, with a view to return to Lebanon when the situation is resolved;
- Those who are in transit, having arrived in Cyprus or Greece to receive visas for emigration from Lebanon to the United States, Canada, Australia or elsewhere.

There may have been more than 15,000 refugees passing through Cyprus and Greece each in the past year, but there is no evidence of large numbers of refugees in serious financial trouble though the smaller number of refugees now in those parts are not in comfortable or enviable conditions.

The Executive Director discovered that efficient and dependable distribution procedures are being used in the disbursement of relief assistance by a special committee. For instance, the Committee has applied to all the churches and schools for the names of members of families with financial problems. Close to 500 families have been referred to the Committee. The Committee has approved distribution to those on the basis of the number of persons in each family, the financial condition of the applicant and whether an emergency situation prevails. Control is according to an application format. Another control is by means of telephoning other distributing agencies to find out from their alphabetical lists if an applicant has been receiving help from other sources. Total monetary provisions of the AMAA for Relief are over \$60,000 for families and over \$80,000 for Haigazian College needs. Including Syria and inclusive of Child Education Sponsorship projects, the AMAA will have contributed a Quarter Million Dollars (\$250,000) for Relief, Elementary and High School and College education in Lebanon in this past year. It is a record of which the small community of Armenian Evangelicals, consisting of less than 4% of the U.S. Armenian population, could well be proud of.

A SEMINAR ON IMMIGRATION

There have been two important new developments in the United States. One of them refers to a Seminar the AMAA held in the AMAA/Armenian Presbyterian Church complex. In view of the pressing problems that are presented to many groups, an effort was made to provide learned information on immigration matters. The Seminar, with over 30 Armenians concerned with immigration rules and regulations in attendance, met at the complex on Saturday, September 25, 1976. The Seminar was organized by the Chairman of the Immigration Resetlement Committee of the Association, chaired by the Rev. Bernard Guekguezian and the AMAA Executive Director, the Rev. Dr. G.H. Chopourian with the assistance of the AMAA staff but in particular that of our new worker, Haigazian College



From left: Rev. G. Chopourian, Exec. Director AMAA; Attorney Vincent Schiano, Chief Trial attorney in N.Y.C. for the U.S. Immigration and Naturalization service, Mr. Edward Kavazanjian, retired criminal investigator for U.S.I.N.S.

graduate Miss Sona Hamalian. The main speakers for the day were Mr. Edward Kavazanjian, a retired criminal investigator for the U.S. Immigration and Naturalization Service, and attorney Vincent Schiano, who was Chief Trial attorney in New York City for the Service.

During the morning session, Rev. Chopourian discussed the findings of his recent trip to Cyprus. He expressed dismay over the exaggeration of figures regarding Armenians who had taken refuge there. "There were only 175 Armenians in the school yard," he asserted, "25 to 40 others at the AGBU Center and 180 or so in Limassol."

Edward Kavazanjian discussed the history of immigration to the U.S.A., immigration rules and regulations and then answered questions from the floor. He provided a listing of all the categories of entry to the U.S.A. along with their present quota numbers. His informal manner of discussion prompted many in the audience to ask questions and participate in the ensuing discussions.

The afternoon session consisted of a presentation made by attorney Vincent Schiano. Mr. Schiano concentrated on the refugee aspect of the immigration and discussed the possibility of gaining access to the United States. He presented several cases of deportation and detailed the process of obtaining labor certification allowing aliens to enter the U.S.A. on the basis of their skills. "If one has an unusual skill," he told his listeners, "which the labor Department is in need of, one should have no problem obtaining certification and Social Security number."

հայերէն բաժին

ՀԱՅ ԱՌԵՏԱՐԱՆԶԱԿԱՆ
ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ
ՄԱՍՆԱՃԻԻՂԸ ԻՐԱՆՈՒՄ

Կիրակի 2 Մայիս առաւօտ ժամը 9:30ին Ս. Յովհաննէս եկեղեցում քարոզեց Վեր. Դօք. Կ. Չօփուրեան: Իր քարոզին նիւթն էր՝ «Ինչ է ՊԱՏԱՀՈՒՄ ԵԿԵՂԵՅՈՒՄ» եւ բնաբանն էր՝ «Երկու մարդ տաճար ելան աղօթք անելու...» Դուկ. 18:10: Պատգամաբերը շեշտեց թէ, Եկեղեցին ուր գնում է մարդ Աստուծոյ հանդիպելու յեղաշրջումի սրբավայր է: Բայց Աստուծոյ փրկարար զօրութեան յայտնուիլը մեծ չափով կախեալ է մարդուն դիրքաւորումից: Եթէ մարդ իր սրտի դուռը ուզենայ գոց պահել Աստուծոյ առաջ, Աստուած չ'կամիր դուռը խորտակելով ներս մտնել: Եթէ մարդ իր սենեակի պատուհանները փակէ թանձր վարագոյրներով, արեւի կենդանարար լոյսը չ'թափանցեր ներս: Փարիսեցին ինքնահաւան կը կենար տաճարին մէջ, ինքնաբաւ եւ ինքզինքը կատարեալ կը տեսնէր եւ գերադաս ուրիշներից, մանաւանդ իր մօտ կանգնած մաքսաւորից: Աստուածանից որեւէ բան խնդրելու կարիք չէր տեսներ: Մաքսաւորը ճանաչում էր իր անձը եւ գիտէր թէ իր մէջ բարի բան չբնակիր, իմացել էր իր մեղաւոր լինելը: Ճանաչում էր մանաւանդ ողորմած Աստուծուն: Եւ բացաւ իր սիրտը յառաջանքով «Ով Աստուած, ողորմիր ինձ մեղաւորիս...» Աստուած լսեց իր աղօթքը: Մաքսաւորը (ասում է Յիսուս) արդարացած իր տունը իջաւ...: Լուսաւորուած արդարացած ամէն մտքից վեր Աստուծոյ խաղաղութեան տիրացած մաքսաւորը, կարելի չէ մտածել որ տունը իջաւ հանգստանալու եւ իր նոր փորձառութիւնը առանձին վայելելու: Տուն իջաւ, եւ տնից դուրս ելաւ, ամէն մարդի պատմելու ինչ որ Աստուած ըրաւ իր կեանքին մէջ: Մաքսաւորը ոչ միայն ուզեց Աւետարանը քարոզել այլ Աւետարանը ապրիլ կեանքով եւ գործով: Աւետարանը մեր առօրեայ կեանքին խառնելու միտքն է որ ՀԱՅ ԱՌԵՏԱՐԱՆՉԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԻՒՆԸ կ'ուզէ շեշտել եւ տարածել Հայութեան մէջ:

Տէր եւ Տիկին Դօք. Զօփուրեաննե-
րը իրենց Թեհրան հասնելու առաջին
ըրպէից մինչեւ մեկնելու պահին

Իրիստոնէական նուիրումի եւ ծառայութեան անհրաժեշտութիւնը շեշտեցին, ամէն առիթով եւ ամէն տեղ: Շատ որոշ կերպով յայտնեցին թէ ժամանակը հասել է որ Իրանում հաստատուի ՀԱՅ ԱՒԵՏԱՐԱՆՁԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ ՄԱՍ-ՆԱՃԻԻՂը: Դրա գլխաւոր եւ առաջին նպատակն է հոգեւոր հաղորդակցութիւն մշակել աշխարհի ամէն կողմ ցրուած հայ գաղութների հետ, եւ նրանց ցաւերին հոգսերին նաեւ ուրախութիւններին եւ նուաճումներին մասնակցել: Մինչեւ հիմա մեր գաղութներից ոմանք ընդունողի դիրքին մէջ են եղել, չեն մտածել թէ իրենք կարող են նաեւ փոխանակել իրենց ունեցածը: Հարցը նիւթական եւ դրամական չէ, այլ իր խորքին մէջ հոգեւոր եւ բարոյական: «Մենք, (ասեցին Չփուրեանները) պէտք ունինք ձեր սիրոյն, աղօթքներին, ձեր խորհուրդներին, միանանք կ'ապրինք, բաժնուինք, կը կորչինք: Իսկ ինչ վերաբերում է փողին, դուք Իրանում ինչքան որ հաւաքէք, մենք պատրաստ ենք կրկնապատկել եւ եռապատկել, եւ յատկացնել այն նպատակին որի իրականացումը դուք ցանկանում էք:

Ուրախ ենք յայտնելու թէ Զօփուրեանների այս կոչը արձագանգ գտաւ սրտերի մէջ եւ շատեր անդամ արձանագրուեցան ԻՐԱՆԻ ՀԱՅ ԱԻԵՏԱՐԱՆԶԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ ՄԱՍՆԱՃԻԻՂԻՆ: Երէկ, Մայիս 4, 1976, մի բարեկամի տունը ընթրիքի էինք հրաւիրուած: Տանուտէրը խնդրեց Դօք. Զօփուրեանից որ մի քիչ պատմէ ԱՄԵՐԻԿԱՅԻ ՀԱՅ ԱԻԵՏԱՐԱՆԶԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ ԳՈՐԾԵՐԻ ՄԱՍԻՆ: Ի մէջ այլոց, Դօք. Զօփուրեան խօսեցաւ Խաթամբուլի Պատանեկան Տան մասին ուր Թուրքիոյ ներքին գաւառներից եկած հարիւր քսան հայ երեխաներ կը խնամուիին եւ իրենց կորցրած կրօնքը, լեզուն ու մշակոյթը վերստին կը գտնեն: Ներկաներից մին յուզուած արցունքոտ աչքերով ասեց, ես էլ ես էլ ցանկանում եմ իմ սիրոյ ծափինը ունենալ ձեր զոհաբերութեան աշխատանքների մէջ խնդրում եմ ընդունեցէ իմ լուման ... տան միւս անկիւնից, մի ուրիշ եղբայր ոտքի կենդանով ասեց «Միթէ կարելի է այս պատմութիւնը լսել եւ սառն սրտով անտարբեր մնալ, ես էլ, ուզում եմ սիրոյ ընծաս դնել զոհա-

բերութեան սեղանին վրայ: Նահա-
տակաց յիշատակի այս օրերին մա-
նաւանդ, պէտք է օգնութեան հասնիլ
մեր ցիրուցան կորած եղբայրնե-
րին...»:

Այս առաւօտ ժամը 5ին երբ ողա-
կայանում ողջերթի համադրյը դրոշ-
մեցի Դօք. Զօփուրեանի ճակատին,
ինքն էլ փոխադարձելով ասեց՝
Շնորհակալ ենք Աստուածանից,
շնորհակալ ենք ձեզանից, շնորհա-
կալ ենք եկեղեցիից եւ բոլոր բարե-
կամներից, մեր վայելած բոլոր բա-
րիքներին եւ ջերմ ու սիրալիւր ընդու-
նելութեան համար: Ուրախ կը մեկ-
նինք Թեհրանից հաւատքով եւ վրս-
տահութեամբ որ ԻՐԱՆԻ ՀԱՅ ԱԻԵ-
ՏԱՐԱՆԶԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒ-
ԹԵԱՆ ՄԱՍՆԱՃԻԻՂԸ կը մեծանայ
եւ պտղաբեր կը լինի Հօր Աստուծոյ
փառքին համար:

**ՀԱՄԱՌՈՏ ԱԿՆԱՐԿ ԻՐԱՆԻ ՀԱՅ
ԱՒԵՏԱՐԱՆԱԿԱՆ ՀԱՄԱՅՆՔԻ
ՊԱՏՄՈՒԹԵԱՆ**

Լրիւ մի դարի անցեալ ունի Իրանի
Հայ Աւետարանական Համայնքը,
Թերեւս քիչ աւելի:

19րդ դարի առաջին տասնամյակից սկսած զանազան ազգի միսիոներներ մուտք գործեցին Իրան: Կարճ մի շրջան գործած Անգլիացի եւ Զւիցա-րացի միսիոներներից յետոյ 1829ից իրանում գործելու հնարաւորութիւններ ուսումնասիրող Ամերիկեան խորհուրդը 1835 թւին Հիւսիս-Արեւմտեան Իրանում հիմնեց Նեստորական Միսիօնը, քառորդ դար յետոյ Իրանահայերու մէջ գործելու որոշում անցկացնելով: 1866ից ըսկըսած Ատրպատականի հայութեան շրջաններում քարոզելու համար Թաւրիզ, Սալմաստ եւ Արմիա ուղարկեցին հայ եւ Ասորի քարոզիչներ: Քիչ անց, 1869ին Կենդրոնական Իրանի երեքեմի մայրաքաղաք Իսֆահան եկաւ Անգլիքան առաջին միսիոնար Հենրի Մարթինի (1811-12) յաջորդը հանդիսացող միսիոնար Բրուսը եւ Ն. Զուղա Հայաւանում 1833ին յաջողեց հիմնել Հայ-Անգլիքան եկեղեցին 67 անդամներով եւ Հայ հովիւով:

Առաջին անգամ 1834ին Թաւրիզ եկած եւ շուտով Արմիա անցած անգլ-րանիկ Ամերիկացի Միսիոնար Յըր-բինչի, քիչ յետոյ միացան ուրիշներ եւ հիմբ դրին Ղարոցի, գրադարանի եւ տպարանի մեծ ազդեցութիւն թող-նելով: Ատրպատականի Աւետարա-

նական առաջին Ընդհանուր Ժողովը
գումարեց Որմիայում 1855ին, 158
անդամներով (որոնցից 52ը քարո-
զիչներ էին) մեծամասնութեամբ Ա-
սորի եւ Հայ: Թաւրիզում Ս. Գրոց
վաճառատուն հիմնեց 1863 թւին եւ
միսիոնարական գործունէութիւն
սկսեց 1873ից յաղողելով Աւետարա-
նական Եկեղեցի հիմնել 1878 թւին,
երեց ընտրելով Մատթէոս Հազար-
եան անուն մի հայի:

Ատորպատականից Աւետարականները յետոյ անցնում են Հմադանի Հայ գաղութը: Նախ երկու Ասորի գրավաճառներ 1864ին Արմիայից Հմադան գալով տարածում են իրենց գրքերը եւ քարոզում: Յետոյ սրանց միանում են նաեւ ուրիշ երեք Ասորի գրավաճառ քարոզիչներ՝ 1868ին եւ այդ հինգի ջանքերով շուտով կազմում եւ համադրում Աւետարանական եկեղեցու կորիզը, ընդամենը 15 հոգով՝ յիշեալ 5 Ասորիների եւ 10 տեղացի հայերի անդամակցութեամբ: 1869ին Արմիայից Հմադան է գալիս Ամբերկացի միսիոնար Հէզը որը Հմադանցի 2 Հայ երիտասարդների տանում է Արմիա, Աստածաբանութիւն սովորեցնում եւ յետ ուղարկում: Սրանցից մէկը գնում է Հաւարին Հայ գիւղը քարոզելու: Մի քանի տարւայ մէջ Աւետարանականներին թիւը աւելանում է՝ Հայ, Ասորի, անգամ որոշ Հրէաներ միանում են նրանց: Որոշ թիւ կազմելով այս Աւետարանականները մտածում են եկեղեցի ունենալ սակայն ի վիճակի չլինելով խնդրում են ժամանակի Հայ Առաքելական եկեղեցու հովիւ Տէր Առաքել քահանային եւ իրաւունք ստանում կիրակի օրերը, պատարագից յետոյ, աղօթաժողովներ ունենալ Հայ Առաքելական եկեղեցում: Սրա շնորհիւ աստիճանաբար տարածում է Աւետարանականութիւնը հայոց մէջ:

Մինչև 1878 թ. Աւետարանականները օգտւեցին Հայ Առաքելական եկեղեցուց բայց այդ շրջանում տեղի ունեցած մի անախորժ դէպքի պատճառով յարաբերութիւնները լարւելով դադրում է այդ գործակցութիւնը եւ նրանք զրկւում են եկեղեցուց օգտւելու հնարաւորութիւնից: Եօթը տարի է տեւում մինչև Աւետարանականները յաջողում են Պարսից Շահի, Ամերիկեան Միսիոնի եւ Հայ Համայնքի ներատուութեանց գումարներով 1855ին կառուցել Հայ

Աւետարանական եկեղեցի Հմադա-
նում: Սա լրացաւ եւ օծւեց 1886
թւին, կոչւելով Ս. Ստեփաննոս, որը
իրանի առաջին-Աւետարանական ե-
կեղեցու շէնքն է: Այստեղ հաւաքւե-
ցին 75 երկսեռ Աւետարանականներ,
մեծմաստով թեամբ Հայեր:

Իրանի մայրաքաղաք Թեհրանում (Ղաջար տոհմի հիմնադիր աղա-Մոհամադ Շահի կողմից Իսֆահանից այստեղ փոխադրուած 1798 թւին) հայերն ապրել են հնուց ի վեր եւ իրենց ասովին Հայ Առաքելական եկեղեցին՝ Ս. Թադէոս-Բարթողէմէոսը (հիմնուած 1808ին) Թեհրանի նազոյն եկեղեցին է։ Առաջին Աւետարանականը մի Ասորի էր որ Թեհրան եկաւ Արմիայից 1870 թւին որպէս գրավաճառ եւ քարոզեց։ 1872ին Թեհրան եկաւ ամերիկացի Բասեթը ընկերակցութեամբ Մ. Գեյլֆեանի եւ սկսեցին գործունէութիւն Հայերի մէջ։ Չորս տարւայ ջանքերից վերջ 1876 Ապրիլ 29ին նրանք հիմնեցին Թեհրանի Հայ Աւետարանական եկեղեցին 10 արական եւ 1 իգական սեռի անդամներով։ Տասը տարի յետոյ նրանք արքայական ֆարմանով (1886 թ.) ճանաչեցին եւ Շահի հովանու տակ առնեցին։ Հինգ տարւայ ջանքերից վերջ նրանք կառուցեցին իրենց եկեղեցու շէնքը՝ Ս. Թովմաս, Դարազէ Ղալիի թաղում որի բացումը կատարեց 1891 թւին եւ ներկայիս Ասորիների ձեռքումն է (ծախուած 1906 թւին)։ Հայութիւնը այդ թողեց հեռանալու պատճառով Հայ աւետարանականները ստիպւեցին իրենց պաշտամունքը կատարել Ղաւամ-Սուլթանէ փողոցի ամերիկեան Միսիոնի եկեղեցում։ Յետագային 1941 թւին Ամերիկեան Միսիոնի կալաւածից մի հողամաս գնելով Թեհրանի Աւետարանական Միացեալ (Հայ-Պարսիկ) համայնքը կառուցում է մի եկեղեցի որի համար ծախսում է Հայ Աւետարանականներէի նախկին եկեղեցու վաճառքից գոյացած եւ ժամանակի ընթացքում աճած գումարը։ Տարիներ յետոյ այդ հողամասին վրայ կառուցեց նաեւ մի դպրոց եւ սակայն աստիճանաբար Հայ Աւետարանականները իրենց սեփականատիրութեան իրաւունքները կորցրած լինելով բողոքեցին եւ ի վերջոյ տարիներէի ջանքերից վերջ յաջողեցին 1953 թւին կազմել պետութեան կողմից ճանաչւած անկախ

Հայ Աւետարանական Համայնքի Խորհուրդ (17 անդամներով) եւ ունեցաւ անջատ եւ անկախ Հայ Աւետարանական եկեղեցի: Այս աշխատանքի եւ յաջողութեան մէջ մեծ բաժին ունեցաւ Իրանի Հայ Աւետարանական ներկայացուցիչները՝ Վեր. Յ. Մուղոյանը, Թեհրանաբնակ մի շարք Հայ Աւետարանական երեւելիների ջանքով: Այդ ընթացքում էլ Թեհրանի Հայ Աւետարանական համայնքի ջանքերով եւ միասնաբար Միլլերի օգնութեամբ 1946 թին գնեց եւ եկեղեցու վերածեց մի պարզ շէնք՝ կոչելով այն Ս. Յովհաննէս, որից 1949 թին ծլարձակեց Թեհրանի Հայ Աւետարանական Համայնքի Մեսրոպեան Գոհար դպրոցը՝ յետագայում Թեհրանի դպրոցը: Յետագայում Թեհրանի հիւսիսային թաղերից մէկում հայաշատ մի շրջանում գնեց մի ընդարձակ հողամաս որտեղ կառուցեց Թեհրանի Հայ Աւետարանական Ս. Յովհաննէս բաւական ընդարձակ եկեղեցին, կողքին «Մեսրոպեան Գոհար» դպրոցի յարմարաւոր շէնքը որի ներքնայարկում ընդարձակ «Յ. Մուղոյան» Սրահը խոհանոցային եւ այլ իր յարմարութիւններով:

Իրանում Հայ Աւետարանական Համայնքներ եւ եկեղեցիներ կան նաեւ Արաքի շրջանի Լիլիհաւ մեծ հայկական գիւղում, եկեղեցին կառուցած 1900 թւին (Քրիստոսի) Արաք (Սուլթանապատ) քաղաքի մէջ, ուր 1925 թ. հիմնւել է «Ճամաուէլ» եկեղեցին Հայ, Ասորի եւ Քիւրդ Քրիստոնիաների կողմից։ Ոյն շրջանի Բարվարի եւ Քամարա գաւառակների 16 Հայ գիւղերում եղել են 4 Աւետարանական եկեղեցիներ եւ 5 դպրոցներ։ Տասնամեակներ առաջ Ղաււինում, Քերմանշահում եւ Մալայերում էլ եղել են որոշ թույլ Հայ Աւետարանականներ որոնք Զրուցին Բ. աշխարհամարտի եւ ներգաղթի պատճառով։

Ներկայիս Հայ Աւետարանական-
ները կենդրոնացած են Թեհրանում
եւ Նոր Զուղայում ընդհանուր Թուղ-
չուրը հազիւ 500 ընտանիք, մօտ 2000
չունչ: Թեհրանից բացի Նոր Զուղա-
յում եւս ունեն կազմակերպւած
հանրային կեանք՝ եկեղեցի, դպրոց,
մարմիններ:

ՆՈՐԱՅՐ ՄԱՄԵԱՆ

THOUGHTS ABOUT MISSIONS

Thirty years ago when the Rev. S. Tovmassian arrived in Detroit to minister to the Armenian Congregational Church, he preached a sermon on Missions and the role of the AMAA on the second Sunday of his ministry. He may not have fully known what prompted him to preach a sermon on missions that early in his ministry to the Church, but the record showed that the church became mission oriented and supportive of the AMAA. Of course, Rev. Tovmassian's interest in missions had started long before any official ties with the AMAA; but his ties with the AMAA are still very much alive even after his official connection with the Association as Executive Secretary has expired. He continues to believe that mission is of great importance and our ministers are the key persons who can move forward the missionary task of the church or deter it. He says: "I have found by experience that if the local minister is cool about missionary outreach, the congregation can sense it, and one annual visit by the Executive Secretary, however forceful his appeals may be, will not bring results."

Rev. Tovmassian's thoughts about missions as expressed in his sermon in Detroit in 1946, are presented to our readers.

1. The chief and main job of the Church is missions—the preaching and the spreading of the Gospel.

2. Missions is not a department of the Church. It is the total program of the Church.

3. The Christian Church has a responsibility to the "unchristian" elements in its community and "unchristianized" areas in the world.

4. The Christian Church in Christ Jesus has a redemptive message to share with the world. Jesus gave marching orders when he said, "Go and preach the Gospel to all mankind."

5. To keep the Christ—the eternal Saviour of mankind—in its own confines when the world is suffering from lack of His presence and to deny to share the Christian message with others is a criminal neglect. It is just like a doctor or scientist who has discovered the cure of cancer but for some morbid, selfish or commercial purpose holds it in secret.



Rev. Edward Tovmassian

6. No Church is Christian which is not missionary in its outlook. A self-centered Church, like a self-centered person, is doomed to wither and die. "He that saves his life shall lose it and he who loses his life for my sake and the sake of the Gospel shall find it." This applies to individuals and churches.

7. Churches that have a concentrated missionary program and follow it seriously, are strong churches. They are strong because these churches have a vision glorious about the worldwide implications of the Christian Gospel. By stretching themselves to the mission fields they are enthused.

8. By supporting missions a church is helping its own cause. No one who helps his neighbor shall neglect his own home. No one who supports missions shall neglect his own church.

9. An audacious missionary program in the church will not weaken the church. On the contrary it will revive the church, it will attract new volunteers, and it will give meaning and content to the ministry of the church in the community.

10. A group of men and women went to their minister and asked him to start a Sunday evening service for them. They told their minister they needed added strength and inspiration and that such a devotional service could give these to them. The minister's answer was this: "Gentlemen, I appreciate your desire for a second service on Sunday evening, but please answer me this question: What right have you to ask for a second service when there are immense areas in the world where millions of people have not the privilege of having one service. I would

advise you to organize as a missionary group and think about these millions who have not even heard about the Christ." This challenge was accepted and a strong missionary society was established in that church and that church became the strongest church in Canada.

11. The AMAA is the Missionary agency of our churches. What we cannot achieve as individual churches we can achieve by working together. The AMAA does not take money away from our churches, the AMAA helps us so that our missionary efforts are channeled in the most effective ways.

12. What is the AMAA? The AMAA is you and me and everyone of us who love the Lord and wish to serve him by doing his will and command. "For as much as you have done these to the least of these ones in my name," you will not forfeit your reward.

13. Every Armenian Evangelical Church member should also be a member of the Armenian Missionary Association of America. *This must be our motto. This must be our goal.*

14. Support your local missionary Committee to the fullest extent. They are carrying on the program of your church.

AMAA DISTRICT COMMITTEE IN IRAN

We have learnt, with a great deal of pleasure, that the AMAA District Committee of Iran have industriously commenced work and have had their first Branch meeting on Friday, October 15, 1976.

The Rev. Nerses Khachadourian opened the meeting with prayer and explained the purposes and plans of the Armenian Missionary Association of America.

A tentative Executive Committee has been established with the following membership:

Rev. Tateos Michaelian - President
Mr. Tateos Khanpapayan - Treasurer
Mrs. Arpine Aghabegian - Secretary
Mr. Norair Mamian - Advisor
Mr. Abraham Hovasapian - Advisor

The AMAA Board extends its thanks and wishes success to the Armenian Missionary Association of Iran.

OBITUARIES

A TRIBUTE TO DR. FRED FIELD GOODSSELL (September 21, 1880-August 13, 1976)

By Dr. Alford Carleton

Born in Minnesota September 21, 1880; son of pioneer missionaries; from them he learned a sense of exploration and open spaces in life.

From 1905 to 1930, he was a missionary in one or another of one of the three missions in the three missions in Turkey—Western, Central, and Eastern. He was the first man to pull the three into one inclusive Near East Mission with the title of Field Secretary in 1925.

He was a scholar and administrator, serving at times as the president of Central Turkey College, of Marash Theological School, and of the School of Religion in Athens. He was a friend of scholars—Muslim and Jewish as well as Christian—and a seeker for understanding leading toward unity with religious groups. He was a strong interfaith leader before the word "ecumenical" came into common use. He was constant in encouragement of younger men and women in the mission.

In 1930, he was called to Boston as the first to bear the title of Executive Vice-President of the American Board of Commissioners for Foreign Missions. He was a leader in the Foreign Missions Conference of North America, and served after retirement as the Acting General Secretary of the Division of Foreign Mission of the National Council.

He is rightly called "a man of God"—as one who kept the spiritual aspects of all things in the foreground of his life.

—from Whole Earth Newsletter Fall, 76

Upon hearing with profound regret of the death of the Rev. Dr. Fred Field Goodsell, friend of our Armenian people and a missionary amongst us in Cilicia, the AMAA sent the following telegram to his children:

DEAR FRIENDS IN CHRIST:

WE WERE RECENTLY INFORMED OF MEMORIAL SERVICES TO BE HELD ON SEPTEMBER 19 IN REMEMBRANCE OF YOUR FATHER, DR. GOODSSELL.

THE ARMENIAN MISSIONARY ASSOCIATION HAS HAD VERY CORDIAL AND PLEASANT RELATIONSHIP WITH DR.

GOODSELL AND OUR ARMENIAN PEOPLE ARE EXTREMELY GRATEFUL TO HIM FOR MANY SPIRITUAL SERVICES RENDERED TO US. WE PRAY THAT GOD WILL RAISE AS ABLE AND COMMITTED PERSONS AS DR. GOODSSELL FOR THE FUTURE AND THAT YOU MAY BE COMFORTED IN THE FACT THAT HE HAS GIVEN HIS UTMOST FOR GOD'S KINGDOM.

AMAA EXECUTIVE DIRECTOR

The immediate family, touched by the many expressions of sympathy for them and admiration for their father, sent appreciative acknowledgements thankful to God that as an ardent mountain climber Dr. Goodsell had climbed his last earthly mountain on August 13, 1976. The Association also received a very gracious personal acknowledgment that read:

"We thank you for your gracious telegram—a lovely tribute to the wide interests of our father, Dr. Goodsell. We are putting it among his papers to be turned over to the Houghton Library of Harvard.... Your telegram came in good time to be supportive of that occasion. With best wishes for the continuation of your work."

ARAM BOYADJIAN

Aram Boyadjian, one of the descendants of the well-known and honorable family of Prod Khoja, was born in 1908 in Dikranagerd.



He too was one of those who went through the massacres, lost most of his beloved ones, and finally settled in the United States after that harrowing experience. He was a man of humble means, yet found ways to help his family and relatives. He has always brought his share in helping benevolent institutions and in spreading the good news of the Gospel.

His last days were full of suffering and pain, but he had peace having surrendered himself to our Lord's will. His wife was always next to his bed like an angel.

He often raised his hands in prayer, saying: "O Lord, come quickly to take me home." He left this world with a smile, joining his beloved Savior.

Sincere Condolences

The AMAA Board would like to take this opportunity to extend its heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

Dr. Fred Goodsell
Waban, Mass. August 13, 1976

John K. Hagopian, Esq.
Calif. August 20, 1976

*Mr. Avedis Keyishian
Dinuba, Calif. August 21, 1976

*Mr. Aram Boyadjian
Pasadena, Calif. August 29, 1976

Mr. Diran Basmajian
Cohasset, Mass. August, 1976

*Mr. Al Uncababian
Phoenix, Arizona Sept. 11, 1976

*Mr. Matthew Najarian
Fresno, Calif. Sept., 1976

Mr. Hagop Aznavorian
Haverhill, Mass. 1976

*Mr. Charles Balonian
Fresno, Calif. 1976

Mr. Kapriel Balukjian
Upper Darby, Pa. 1976

*Mrs. Hortense Frank
Piedmont, Calif. 1976

*Mrs. Aghavnie Hagopian
Thousand Oaks, Calif. 1976

*Mr. Yervant Hatounian
Springfield, Mass. 1976

Mr. Ara Jeryan
Havertown, Pa. 1976

*Mrs. Varter Kaprielian
Madera, Calif. 1976

*Mr. Martin Makrdichian
Huntington Beach, Calif. 1976

*Mrs. Margareth Markarian
Fresno, Calif. 1976

*Mrs. Osanna Phillips
Hollywood, Calif. 1976

*Mr. John Shanlin
Hamilton, Ont., Canada 1976

*Mrs. Esther Sipantzi
No. Hollywood, Calif. 1976

*Signifies that memorials were designated for AMAA.

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November 1976 list

LIST OF AVAILABLE BOOKS

- (LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)
93. Arlen, J. Michael. Passage to Ararat(hc)8.95
93a Armenian Assembly. Directory of Armenian Scholars (pb)3.00
93b AEU-NA. Armenian Evangelical Bilingual Hymnal (hc)5.00
* 1. Armenian Evangelical Union of The Near East, (hc)\$2.50
Hokevor Yerker
* 2. Armenian Evangelical Union of The Near East, (pb)50
Krisdonyah Undaneekin Teru Ungerootyan Mech
* 3. Armenian Martyrs' Cong. Church, Phila., Pa., (pb)1.00
Seervadz Avedaranagan Yerker
4. Arpee, Leon. A Century of Armenian Protestantism, (pb)1.00
* 5. Athanas, Hour A. Nushooyner Yev Nushkharner, (pb)3.00
5a Atikian, Martha. Armenians' Names, (hc)3.50
6. Baboian, Rose. The Art of Armenian Cooking, (hc)6.95
7. Barsumian, Nazareth. Stowaway to Heaven (hc)10.00
8. Bedikian, Rev. A.A. The Golden Age (Spanish Only), (pb)2.00
* 9. Bedikian, Rev. A.A. Kissagaran, (pb)2.50
*10. Bedikian, Rev. A.A. Jrak (Vols. 1,4,5), (pb)ea. 2.00
*11. Bedikian, Rev. A.A. Martik Yev Jamanagi
Mudadzoumner (pb/hc)5.00
*12. Bedikian, Rev. A.A. Dzaghgaghgagh Mudadzoumneroo5.00
*13a Berberian, Haroutune. Paree Louyse Nor Tareshirchan (pb)3.00
13b Berberian, Vahe A., Sacred Music Record (45-RMP stereo). Donation
*14. Bible, NT. No. M243X, 5 1/4 x 4 1/4, lg. pr., leather9.00
*16. Bible, O.T. and N.T., 5 x 6 1/2, small print, (hc)6.00
*16b Bible, Book of Psalms, No. M593, 6 1/2" x 4 1/2"1.00
*16c Bible, O.T. & N.T. M063 7 x 9 lg. pr., (hc)10.00
*17. Bible, O.T. & N.T. No. M50X, 5 1/4 x 7 1/2, med: pr., (hc)8.00
17a Boyajian, Dicran P. The Case for a Forgotten Genocide, (hc)15.00
18. Calian, Carnegie S. Grace, Guts and Goods, (hc)4.00
18a Calian, Carnegie S. The Gospel According to The Wall
Street Journal (pb)3.95
*19. Chakmakjian, Rev. H.A. Hye Avedaranagan Yegeghetsin
Yev Hye Joghovooru, (pb)50
50. Chopourian, G.H. The Armenian Evangelical
Reformation: Causes and Effects, (hc)5.75
(All proceeds property of AMAA)
50a. Chopourian, G.H. Our Armenian Christian Heritage, (pb)
Appropriate for Teenagers. (All proceeds property of AMAA)1.50
50b Cone, K. Lawrence (Conedrajian).
Armenian Church Architecture (hc)10.00
*51. Der-Krikorian, Ashot, Ayppenaran, Book 1, (hc)2.00
*51a Dirarian, Roupén, Nor Ayppenaran, Book II, (pb)2.00
51b Der Nersessian, Sirarpie, The Armenians (hc)8.50
*53. Goergizian, Rev. A.A. The Paulician-Tondrikian
Movement in the Armenian Church (hc)5.00
53a Groseclose, Elgin, Ararat (pb)1.50
*54. Gurlekian, Rev. Hagop. Genatz Arachnortu, (pb)1.50
*55. Gurlekian, Rev. Hagop. Hayoun Hrashali Koyadevoumu, (pb)2.00
55a Gurlekian, Rev. Hagop. Christ's Religion in Every Branch
of Life (pb)10.00
*56. Hachian, Rev. N.K. Hokegan Hooyzer (w/contribution) (pb/hc)
56a Haigazian College Banquet Ad Book with abstracts of learned
articles from the Haigazian College Review (pb)5.00
56c Hartunian, Rev. Abraham,
Neither to Laugh Nor to Weep, (pb)2.25
*60. Hassessian, Rev. Herald A.G. Sects From the Point
of View of Christian Truth (pb)5.00
61. Hassessian, Rev. Herald A.G. Lenten Meditations, (pb)1.00
*62. Jedidian, Mr. Hovannes K. Hadundir Badmuvadzknér
(Vol. 4 only) (pb)2.00

- *63a Kasparian, H. Mayreni Lezou, Book I, (pb)2.00
64. Kassouny, Rev. Yeghia S. Trailblazers at Dawn, (pb)1.00
*65. Kassouny, Rev. Yeghia S. Loossashavigh, (hc)2.00
*66. Kassouny, Yervant H. Rupen I and the Founding
of the Rupenian Dynasty (pb)2.00
*67. Kassouny, Yervant H. Haigazian Armenological Review, 1970,
71, 72, (pb)each 5.00
*91. Kazanjian, Aghavni H. Arorya Untertzoumner (hc)5.00
68a Kerr, Stanley E. The Lions of Marash (hc)15.00
68b Keshishian, Mark, A Guide to Oriental Rugs (hc)25.00
68c Keyishian, Harry. Michael Arlen (hc)6.95
*69. Keyishian, Hovhanness H. Surdee Zeghoumner5.00
*69a Keyishian, Garabed. Ungerayeen Parker yev Oorish Newter
(contrib.), (pb)
70. Krikorian, Rev. M.P. The Adjective of Antioch, (hc)3.75
70a Krikorian, M.P. The Apocalypse of Jesus Christ, (hc)5.00
71. Kudian, Mischa. The Bard of Loree (hc)4.50
71a Ladies Association Of The First Evangelical Church
Of Montreal. Tasty Armenian Dishes4.00
*72. Levonian, Rev. Puzant S. Poghogaganoootyan Yev
Katoligootyan Darperootunneru, (pb)1.50
*72a Mackitar, Rev. S.M. Life's Stage: Tears and Smiles, (pb)5.00
73a Merjanian, Pepronia. The Joy of Teaching (pb)2.50
*74. Mooradian, V. Ooghetooytz Anklieren Lezvee (hc)1.00
*75. Mooradian, N.S. Budneshee Vura (pb)5.00
75a Morgenthau, Henry. The Murder of a Nation (pb)3.00
(American Ambassador to Turkey 1913-1916) (hc)5.00
75b Morgenthau, Henry. Ambassador Morgenthau's Story, (pb)
(The Documented Account of the Armenian Genocide—
Unabridged)4.50
77. Nigossian, S.A. World Religions (pb)2.50
77a Papajian, Rev. Sarkis, A Brief History of Armenia (pb)2.50
*77b Pro-Komitas Choral Society, Record, Stereo5.00
*78. Publication From Armenia, Namagnern Yen Badmoom (pb)50
79. Sacred Music Chorale, record, mono2.95
*81. Saprichian, Altoon and Sarra. Mangagan Meghetiner
(Children's Melodies) (hc)10.00
*82. Sarian, Rev. Khacher T. Avedarane Tsolker (pb)1.00
83. Sarian, Rev. Khacher T. A Voice From the Other World (pb)3.00
84. Sarian, Nerses. I Shall Not Die (pb)2.00
90. Sharian, Bedros M. Sr. I Love America (hc)3.95
84a Shiroyan, Haig. On Life's Highway (pb)3.50
84b Shiroyan, Haig. At the Sunset (pb)3.00
84c Shiroyan, Haig. I Believe You, Stranger! (hc)4.00
*85. Shnorhokian, Rev. Manasseh H. Krisdoneagan
Gyanki Himnakararu (pb)50
*86. Sislian, Rev. K. Hop (Vokherpootune 3 Arar) (pb)1.00
86a Stone, Frank A. Armenian Studies For
Secondary Students (pb)2.50
*92. Tashjian, Lusine. Amb ou Arev (hc)5.00
92a Tcholakian, Arthur, Armenian S.S.R.,
State/People/Life, (hc)30.00
86b Temple, Helen. Of Whom the World Was Not Worthy
(Story of Rev. Samuel Krikorian) (pb)1.00
86c Tovmassian, Rev. Edward S. The Armenian-American
Community Salutes the Bicentennial1.00
87. Wallis, Wilson. Fresno Armenians4.00
*88. Yeghiayan, Puzant. The Separation of the Armenian
Catholic and Protestant Denominations in the
19th Century (hc)5.00
89. Zamkochian, Berj. Armenian Organ Mass5.00

Armenian Missionary Association Projects

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I'M INTERESTED IN:

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strengthen our Churches \$
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\$250,000 are required. \$
☐ ISTANBUL YOUTH HOME
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their Christian heritage and national identity. \$
☐ 10 HIGH AND 40 ELEMENTARY SCHOOLS
To put these schools back on their pre-Lebanon-civil-
strife level, and to assist teachers who received no
salaries for six months. There is need for \$500,000. \$
☐ TRAINING OF THEOLOGICAL STUDENTS
Scholarship provisions will bring great spiritual returns. \$
☐ RECRUITMENT OF MINISTERIAL CANDIDATES
The Executive Director will be going on a recruiting tour
soon. Contributions to the cost of the program and
scholarships are being called for. \$
☐ LUNCH FOR CHILDREN
Lunch arrangements for needy children are carried out
in Turkey, Lebanon, Syria, Greece and Iran. Help needed. \$
☐ CAMPS FOR CHILDREN
Such provision for needy children exists in Turkey,
Lebanon, Syria, Greece, and Iran. Let us use these
opportunities for the upbringing of youth. \$
☐ MEDICAL EXPENSES
Regular appeals are made to the AMAA to assist
with the medical expenses of the poor. Help us to
help them, please. \$
☐ RELIEF FOR LEBANON \$
☐ SOUTH AMERICAN MISSION \$
☐ INSTITUTE FOR THE ARMENIAN BLIND AND DEAF
The AMAA represents the Institute and transmits
all donations to the Institute. Feel free to use our channel. \$
☐ AGHABEGIAN(MAHSHIGIAN) MISSION TO IRAN
Our missionary to Iran needs greater assistance for
her Sunday School, Daily Vacation Bible School,
Christian Endeavor, Youth Work and Evangelism
in camps in Tehran and surroundings. \$
☐ CHILD EVANGELISM
Your donations for this purpose may be marked for
the following:
☐ Mrs. Hasmig (Donabedian) Collier, Beirut \$
☐ Christian Endeavor Union, Kchag, Lebanon \$
☐ Mrs. Arpine (Mahshigian) Aghabegian, Tehran
and Isfahan, Iran \$
☐ The Rev. Krikor Demirjian, Athens, Greece \$
☐ ADULT EVANGELISM
We are "enablers" in the preaching of the Gospel in
word and print. Without such encouragement, all of
our helpers would suffer in their efforts to reach people.
☐ Misak Gunay in Istanbul and his publication Sevgi Yolu \$
☐ Tchanasser, bi-monthly of Beirut \$
☐ Pamper, monthly of France \$
☐ Rev. Yesayi Sarmazian's Amanos Mission, Lebanon \$
☐ Rev. Barkev Orchanian's Latakia Mission, Syria \$
☐ PUBLICATIONS
☐ Books \$
☐ AMAA News, Paramus, N.J. \$
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PLEDGE OF A SERVICE TO FRIENDS AND CHURCHES

It may be of interest to you to know that the AMAA has recently purchased a new Sharpfax Electrostatic copying machine which produces copies of as good a quality as Xerox.

With this machine we shall be able to reproduce copies on any letterhead and also copy on both sides of the sheet.

We feel that we are privileged to have such a quality machine and would like to extend our services to our immediate *AMAA friends, pastors of our churches* and *church organizations*.

We will be able to provide this service at a cost of 5¢ per page. For example: If you have copy on your letterhead and would like to have us photocopy and mail for you, all you need to do is to send one original and addressed envelopes and we will do the rest for you. Cost for hundred copies will be as follows:

\$ 5.00 at 5¢ per page

\$13.00 Postage if mailed in U.S. or Canada

\$18.00

If envelope mailing is not necessary, we'll photocopy and post the package of photocopied material (plus postage of package, of course).

Make your request to the AMAA office, 140 Forest Avenue, at your convenience and our office will do its best.

It is our hope that this message will convey to you something of the friendliness of the AMAA, and we look forward to hearing from you.

The AMAA is happy to announce the names of the newly-elected members to its Board of Directors for the 1976—1979 three-year term as follows:

NAZAR DAGHLIAN
RUTH PHILIBOSIAN
NORAIR SARIAN
JIRAIR SOGOMIAN
JOYCE (PHILIBOSIAN) STEIN
VAHAN TOOTIKIAN

The Nominating Committee members of the Association were also elected at the Annual Meeting on October 10, 1976 who are:

For the AMAA:
NERSES AYNILIAN
GEORGE PHILIBOSIAN
JOHN KEUHNELIAN

For the AEUNA:
BERNARD GUEKGUEZIAN
HARRY MISSIRLIAN
VAHAN TOOTIKIAN

